Jaiminī's Svāṃśa Cakra (Part 1)

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The Jaiminī Sūtras, which are credited to the sage Jaimini, constitute one of the most profound yet often misinterpreted branches of Jyotiṣa. These ancient aphorisms encompass intricate techniques for chart analysis that, when comprehended correctly, provide extraordinary insights into human fate and spiritual growth. Nevertheless, the passage of time and numerous translations have created a significant gap between the original wisdom and modern interpretations.

Regrettably, modern astrology has experienced a systematic distortion of Rsi Jaiminī's teachings. Contemporary authors and practitioners, despite their sincere intentions, have predominantly overlooked the subtle nuances and deeper philosophical foundations that characterize genuine Jaiminī Jyotiṣa. This widespread misinterpretation has diminished a complex system of cosmic understanding to mere mechanical computations, thereby stripping away the spiritual richness that renders these teachings genuinely transformative.

Among the few scholars who have grasped the authentic essence of Rsi Jaiminī's work is Śri Vemuri Rama Murthy Sastry, whose academic rigor and traditional grounding allowed him to decipher the true purpose behind these enigmatic Sūtras. His interpretations, grounded in classical Sanskrit scholarship and practical application, act as a guiding light for those wishing to comprehend Jaimini astrology in its original context.

At the heart of this genuine understanding lies the concept of Svāṃśa Cakra — a crucial tool that has been largely neglected or misapplied by contemporary practitioners. This article seeks to clarify these ancient teachings, illustrating how the proper application of Jaimini principles, especially the Svāṃśa Cakra can transform our comprehension of predictive astrology. By returning to the source and respecting the traditional interpretative framework established by masters like Śri Vemuri Rama Murthy Sastry, we can reclaim the transformative potential that remains dormant within these timeless Sūtras.

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जैमिनि सूत्रम्।

{अमोघ रचितं 'सूत्रार्थप्रदीपिका' नाम आङ्ग्लभाष्य सहितम् ।}

Svāṃśa Cakra

अथ स्वांशो ग्रहाणाम् ॥१॥

Now, the Svāṃśa Cakra is being defined.

The Navāṃśa (Aṃśa) that is occupied by the Ātmakāraka (Sva) is referred to as Svāṃśa. Some say that the Dvādaśāṃśa should be considered. The Navāṃśa that is occupied by the Ātmakāraka is designated as the ascendant in the Rāśi Chart. It is important to note that the Navāṃśa does not function as an independent chart. The Drishti (aspects) mentioned are also applied in Rāśi Chart only. It is said in the Sūtra 1.1.2 अभिपश्यन्ति ऋक्षाणि॥ which clarifies that only the Rāśi-s [ऋक्षाणि। - a complete arc of 30°] have aspects and not their Aṃśa. Those who were not able to understand this have applied Rāśi Drishti in the subdivisions which again is a fallacy.

As previously explained, the Ātmakāraka is determined by the Sūtra 1.1.10 आत्माधिकः कलादिभिर्न भोगस्सप्तानामष्टानां वा॥ [The planet that achieves the highest minutes is regarded as the Ātmakāraka]. Here, the degrees are not to be considered otherwise the Ṛṣi would have mentioned भाग। However, this is a Sūtra or an aphorism which needs to be interpreted properly. Sri Vemuri Rama Murthy Sastry has already explained that the Ātmakāraka is the planet attaining highest minutes. In the event that two planets have identical minutes, the seconds should be utilized as indicated by the term आदि। in the aforementioned Sūtra 1.1.10. It is essential to exclude Rāhu and Ketu.

[In this context, the scribe adheres to the traditional approach of calculating Cara Kāraka and Svāṃśa Cakra, which contrasts with the methods promoted by contemporary astrologers, authors, and their students who have not thoroughly studied the classical texts. The Sūtras provide clear guidance; however, translators and commentators have committed numerous errors in their interpretations. This is primarily why the Jaiminī System is perceived as intricate and challenging to apply. Misinterpretation of the Sūtras inevitably leads to erroneous outcomes.]

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Svāṃśa Effects

पञ्च मूषकमार्जाराः ॥२॥

The word पञ्च (61/12) signifies Meṣa. If the Ātmakāraka is positioned in Meṣa Navāṃśa, the individual may experience difficulties caused by rats and cats. It is suggested that the individual will encounter issues with four-legged animals if the Ātmakāraka is negatively influenced. Conversely, if the Ātmakāraka is under the influence of benefic planets, the individual may benefit from this situation. In the modern context, one may own a pet shop.

तत्र चतुष्पादः ॥३॥

The word तत्र (26/12) signifies the second Rāśi, which is Vrishabha. Should the Ātmakāraka reside in the Vrishabha Navāṃśa, the individual will benefit from four-legged animals. Furthermore, the previously stated rule must be adhered to.

मृत्यौ कण्डूः स्थौल्यं च ॥४॥

The term मृत्यौ (15/12) signifies Mithuna. Should the Ātmakāraka be positioned in Mithuna Navāṃśa, the individual is likely to experience skin ailments and obesity. This suggests that the individual will encounter issues pertaining to the skin. The assessment should be made based on the characteristics of the Ātmakāraka.

दूरे जलकुष्ठादिः॥५॥

दूरे (28/12) signifies Karka, a watery sign. Should Ātmakāraka reside in Karka Navāṃśa, the individual may experience afflictions related to water and leprosy. It is suggested that the individual could face drowning incidents or encounter issues associated with chronic ailments like leprosy.

शेषाः श्वापदानि ॥६॥

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शेषाः (65/12) indicates Siṃha. If Ātmakāraka is in Siṃha Navāṃśa, the native will have gains or losses on account of animals. There is profit by benefic influence and loss by malefic influence.

मृत्युवज्जायाग्निकणश्च ॥७॥

जाया (18/12) indicates Kanyā. The Sutra states that the effects are akin to those of Mithuna. If Ātmakāraka is positioned in Kanyā Navāṃśa, the individual experiences issues related to fire, itching, and obesity. The representation of Kanyā is a virgin girl sitting in a boat, holding grains in one hand and a fire pot in the other (Refer to Brihat Jataka). The planet governing both Mithuna and Kanyā is Budha, who rules over the skin.

लाभे वाणिज्यम् ॥८॥

लाभे (43/12) indicates Tula. If Ātmakāraka is positioned in Tula Navāṃśa, the individual will generate income through commercial activities. The symbol of Tula Rāśi depicts a person holding a balance scale. The Yavanas believe that Tula rules marketplaces. This same concept has been utilized in this context. The rules mentioned by other sages can be used for the explanation as indicated in the Sūtra 1.1.35 होरादयः सिद्धाः।

अत्र जलसरीसृपाः स्तन्यहानिश्च ॥९॥

अत्र (20/12) indicates Vrischika. If the Ātmakāraka resides in the Vrischika Navāṃśa, the individual benefits from snakes and aquatic beings, provided that benefic planets are exerting their influence by occupying or aspecting the Svāṃśa. Conversely, if malefic planets exert their influence, the individual may encounter difficulties related to snakes and other creeping creatures. Additionally, the individual may not receive milk from their mother.

समे वाहनादुच्चाच्च पतनम् ॥१०॥

The word समे (57/12) signifies Dhanu. Should Ātmakāraka be located in Dhanu Navāṃśa, the individual may encounter risks associated with falling from vehicles. In contemporary terms, this could involve falls from elevated structures such as buildings,

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towers, trees, hills, and so forth. Additionally, this individual may experience setbacks in their career or professional endeavors.

जलचरखेचरखेटकण्डूदुष्टग्रन्थयश्च रिष्फे ॥११॥

रिष्फे (22/12) signifies Makara. Should the Ātmakāraka reside in the Makara Navāṃśa, the individual may encounter difficulties related to aquatic creatures, avian species, dermatological conditions, and glandular enlargements. The Yavanas say that Makara resides in places like rivers, forests, woods and marshes. The impact of these challenges may be mitigated through the presence of beneficial influences.

तडागदयो धर्मे ॥१२॥

The word धर्मे (59/12) signifies Kumbha. Should the Ātmakāraka reside in Kumbha Navāṃśa, the individual will engage in the construction of wells. It is suggested that this person will undertake charitable actions and assist those who are vulnerable and impoverished. Kumbha is a man holding a pot having a hole and filled with water, so say the ancients well-versed in Jyotisa.

उच्चे धर्मनित्यता कैवल्यञ्च ॥१३॥

The term उच्चे (60/12) signifies Mīna. The individual will possess a religious nature and ultimately achieve liberation. It is suggested that this person is virtuous and connected with holy figures. According to the phrase ज्ञानादेव तु कैवल्यम्। the individual will be knowledgeable.

These results are experienced in the Daśā as stated in the Sūtra 1.2.121 सर्वेषां च पाके। In the forthcoming parts, effects of planets with respect to the Svāṃśa Cakra will be discussed.

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